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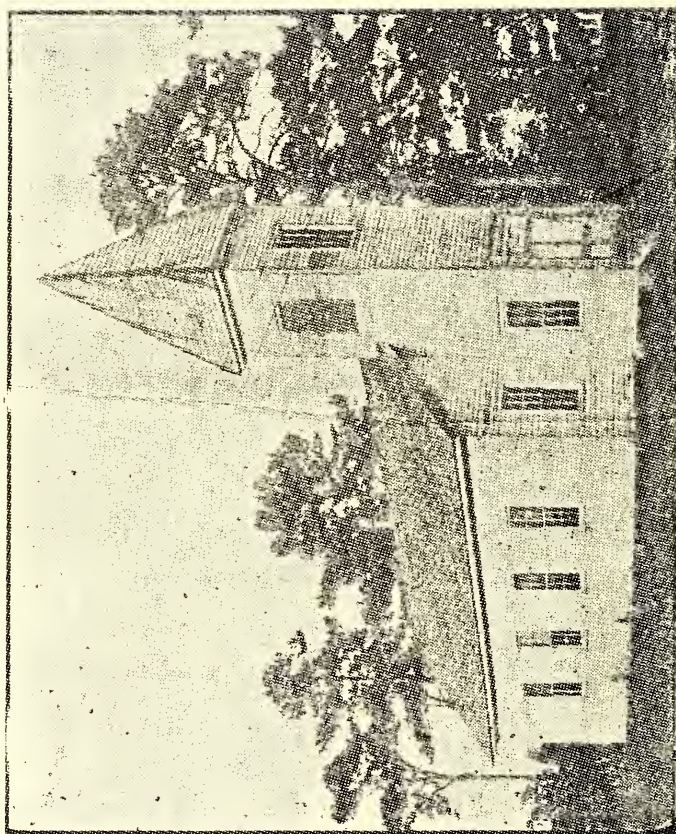
MASONBORO BAPTIST CHURCH HISTORY

By

Crockette W. Hewlett

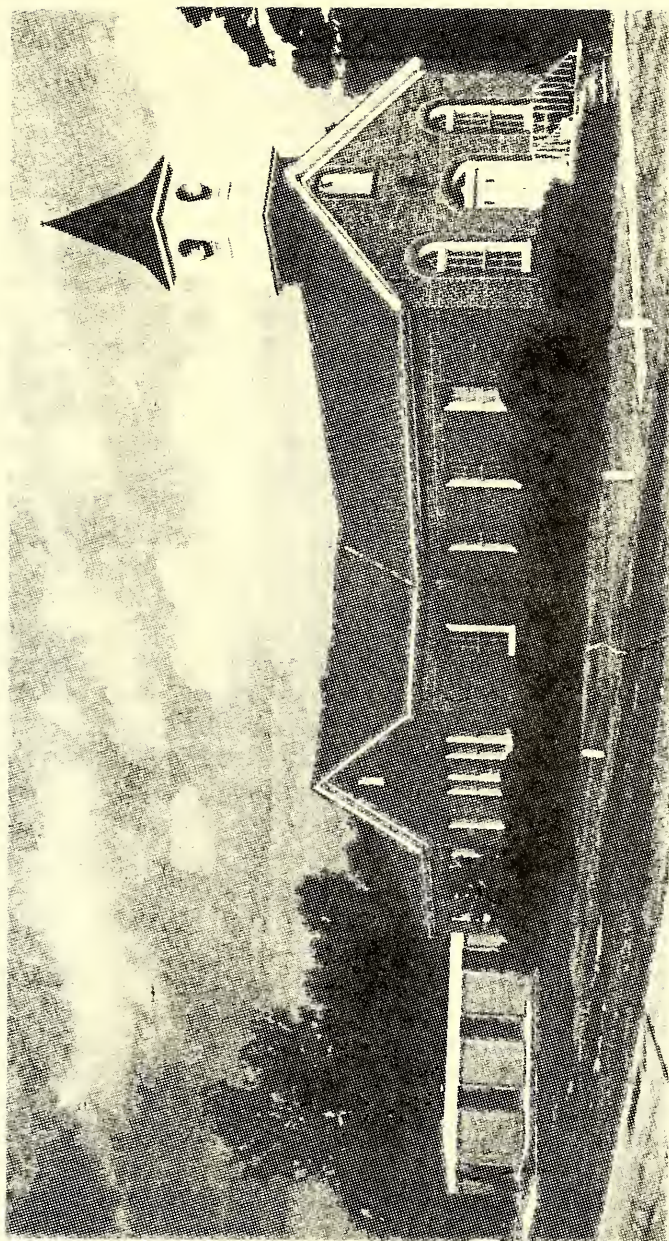
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MASONBORO BAPTIST CHURCH, WILMINGTON

1869 - 1927



MASONBORO BAPTIST CHURCH
1927 - 1979

P R E F A C E

As the Masonboro Baptist Church stands at the threshold of a new era in its history, ready to launch into the boldest building program of all time, we should remind ourselves of its origin, its early struggles, its successes and disappointments, its mountain-top experiences and its valleys of controversy, its joys and sorrows.

The church plans to build a new sanctuary to replace one which has served it for more than a hundred years, one built soon after the War Between the States, a frame building which was later turned about to face a different direction, was added to, and bricked. This old building, with all its frailties, holds many cherished memories.

To write the story, we naturally looked to old church records, but all church records prior to 1939 were lost in a fire which destroyed the home of Church Clerk J. Rob Hollis. Much of the story has had to be pieced together. This has been done by carefully searching the records of the Baptist State Convention, the Cape Fear Baptist Association, the Wilmington Baptist Association, the Winter Park Baptist Church, old newspapers on microfilm, and with help from a sermon delivered in 1927 by Myles C. Walton and a church history written in 1930 by Ethel Herring Hewlett, and since 1939 by records of the Masonboro Baptist Church.

In this account it is not possible to give credit to everyone who has had a major role in the story, but there is no intention to slight anyone. We only hope that it can be clearly seen that the development of the church has been a frontal movement in which all participated and to which all contributed. Our purpose is to record the past with as much accuracy as possible, to find as much supporting data as possible, and to be as fair and as objective as possible.

Crockette W. Hewlett

MASONBORO BAPTIST CHURCH HISTORY

Churches are not brick and mortar, lumber and nails; neither are they church rolls and minute books; neither are they doctrines, nor preachers, nor budgets, nor committee reports, nor deacon boards - not yet a composite of all these. What then are churches? Perhaps they are the heart-beat of a people, a unity of spirit, welded by a common purpose and an encompassing love. At least this may describe the origin of the little Baptist church on Masonboro Sound, near Wilmington, North Carolina.

That was in the early days when water in the creeks was pure and ran deep, when the forests were dense and green with a pristine beauty, when the community's isolation from the noise and confusion of the city was a welcome retreat, and when neighbors felt a love and responsibility toward one another without the need of a commandment to do so.

From the first land-grants of King Charles, II, in 1735, the Masonboro soundfront was a fashionable summer resort, attracting the well-to-do from Brunswicktown and from the Wilmington area. Among them were persons of historic interest, such as William Hooper (a signer of the Declaration of Independence), Col. William Purviance, Archibald Maclaine, Admiral John A. Winslow, and Admiral Edwin A. Anderson. Masonboro's year-round residents, however, were humble fishermen and farmers, who diligently worked their little fields, and when the tide was right, went into the sound to dig clams and oysters or to stretch their nets across a channel. In the early hours, long before light, one could hear the deep

tones of a conch shell blown to call a fishing crew together. The men gathered at a landing, rowed two miles across the sound to a place on the beach they called "the ole tote," and here they hoisted the boat on their shoulders and carried it to the ocean for a day of fishing.

It was a captain of a seine crew who first opened his home for church services on Masonboro. Captain John Hewlett (1806-1888) had a home located a few yards north of the site of the present church, and as far back as 1848 or 1850 neighbors gathered in his home to hear itinerant preachers or missionaries. Some of the ministers were A. B. Alderman, John B. Barlow, Dr. John Elwell, Reuben Grant, A. D. Betts, John Paul Leonard, A. A. Edwards, A. Paul Repiton, and Joe E. King. When a minister could not be obtained, Hewlett often conducted services himself.

Soon the preaching began to attract people in some numbers, so that there was not enough space in the house to hold them. Boards were placed across wooden blocks made of sawn tree trunks and set under the shade of trees in the yard. This improvised sanctuary served well whenever weather permitted.

In 1856 the people decided it was time to organize a church. Some of the people who came were members of the First Baptist Church in Wilmington, but because of the great distance from the city, they could not attend with any regularity. They had to drive their horses and buggies, or more often, their mules and carts, over winding lanes, over sandhills and through bog, to reach the city, and the time consumed in getting there was considerable. It took a good horse to make the distance in less than an hour and a quarter. Sometimes they were taken to task by the church's Standing Committee for non-attendance, a punishable offense.

A membership roll of the First Baptist Church in 1846 listed the following Masonboro residents: John Hewlett and his wife, Ann Eliza, Alexander Hewlett (who died in 1843) and his widow, Serema, John Farrow, Matilda (Robeson) Farrow, Ellen (Robeson) Curtis, Lavinia Fowler, and Rebecca (George) Beasley.¹ These persons and others in the community: Comfort Johnson, Anna (Robeson) Wilson, Elijah Hewlett and his wife, Almira, John G. Wagner, Katherine (George) Farrow, and Charles Thorpe, undertook to organize their own church.

The little group was able to hold together during the devastating War Between the States; in fact, the strain and sacrifice seemed to weld them closer together in mutual concern. The boys who left to join the army were bid farewell by John Hewlett. "Uncle Jackie," as he was affectionately called, shook hands with each of them in turn and said: "Boys, I don't know where you will be called upon to go, or how long you will be compelled to stay, but remember, wherever you are and however you fare, I am praying for you that God will send you all home again to assist in building up the Kingdom of God in our neighborhood."²

Masonboro boys were seen at such places as Chancellorsville, Gettysburg, in front at Petersburg, and in defense of nearby Fort Fisher as it fell under heavy bombardment near the close of the war. Some of them were badly wounded, but all came back after the years of struggle were over and assisted in doing the thing "Uncle Jackie" had said he wished them to do.

"I remember as if it had been yesterday," reminisced one of the early members, Myles C. Walton, "the first fruits of this little church organization as they continued to meet at the home of Uncle Jackie just after the war when Brethren John J. Beasley and Aaron Hewlett united with the church upon profession of faith under the preaching of Dr. John Elwell."³

Myles Walton remembered another incident which also happened when he was a small boy, a time when his mother was very ill, so ill that little hope could be held for her recovery. His mother requested that John Hewlett be asked to come and pray for her. Hewlett was described as a tall, robust man, and when dressed in his Prince Albert coat and high beaver hat, cut quite a figure. When Hewlett arrived at the house, he first gathered the children around him and very quietly took the hand of each child in turn. Then he took them with him into their mother's room and told them to kneel beside the bed. Myles never forgot that moment beside his mother's bed. As he knelt there, he was as certain that God would hear the prayer of this man and that his mother would soon be well as he was sure of anything. True to his expectation, his mother began to improve. Soon she was able to go to the church service being held in the Hewlett home.⁴

The organizers of the church retained their memberships in the First Baptist Church and did not ask for their church letters at once. According to the strict discipline of those days, if one failed to attend services, he had to give a good reason for his absence. If he was late, he had to explain why. If he broke any of the rules, attended a public dance, got drunk, sold liquor, gambled, broke the sabbath, these were matters to be severely dealt with by the Standing Committee of the church. A member could be expelled for any of these offenses and could be restored to fellowship only by a vote of the congregation. Expulsion and restoration of offending members seemed to be a chief order of business at congregational meetings.

On 5 December 1864, the name of Nelly Curtis came up before the Standing Committee of the First Baptist Church for being absent from meetings. At that time Nelly Curtis was seventy-three years old. She was a devout, kind, and respected woman and a particular friend of all the neighborhood children

who flocked around her and called her "Aunt Nelly." When her case was investigated, it was found that "she lives at the sound, is quite aged, very pious, and unable to get to the church." Therefore it was decided not to exclude her.⁵

A revival was held at Masonboro, and many persons were added to their number. A more definite organization was effected, and a strong sentiment prevailed for building a house of worship. On the far side of a small branch South of Hewlett's home was a bit of high ground which belonged to Dr. Edwin A. Anderson, who lived on the soundfront. This seemed a logical place to build. The members approached Dr. Anderson about the property, and he gave a deed to the church trustees: Elijah Hewlett, John G. Wagner, and John J. Beasley, which bore the date of 11 February 1869.⁶

Members at once set about drawing plans and gathering building materials. In view of the hardships of Reconstruction days, the difficulties encountered in building can be appreciated. But these men, who considered themselves miraculously returned from bloody battlefields, seemed determined to rebuild their world with an emphasis on things of eternal value. When they set about the task, they were pleased with the cooperation they received. At the lumber mill they were told that, if they cut trees and brought them in, the mill would saw them into lumber at no cost. Masonboro had a few tall straight pines left after five salt works during the war had operated along its shores and taken their toll of them, and the men felled the trees and hauled them to the mill in "carrylogs." Soon everyone who could spare a few hours was hard at work, sawing and hammering. Henry Risley, a local contractor, took charge. Frank Hewlett was supervising carpenter.

The result was a 25x75-foot frame building facing South on the sandy road which led by Beasley's

to Wilmington. Double-hung windows could be propped open with sticks in summer. A pot-bellied stove was installed for heat in winter. The room was not ceiled until February 1872 when laths and ceiling materials were bought from Clarendon Saw-mill for \$21.50.⁷ The building had no vestibule or steeple until many years later when a church bell was bought with money left to the church in the Will of Catherine May.⁸

The first pastor to be called to the church after the building was occupied was Dr. John Elwell, who came once a month to hold services. Dr. Elwell soon found it necessary to resign because of failing health.⁹ Dr. A. Paul Repiton, pastor of the First Baptist Church, came and preached.

The first church clerk was George Hewlett, who served until his death in 1881 and was replaced by John G. Wagner. A Sunday School was organized almost at once, and Elijah Hewlett was made superintendent, a position he held for thirty years.¹⁰

The first person to go forward upon profession of faith in the building was Sarah (Hollis) Hewlett, who was followed by her husband, Alonza. They were followed by Kate and Maria Hewlett and Jane Johnson. On 6 December 1869, Serena Hewlett, widow of Alexander, requested her letter of dismission from the First Baptist Church, stating she was now a member of the Masonboro Baptist Church.¹¹ On 3 January 1870, John Hewlett and his wife, Ann Eliza, wrote a letter in answer to a complaint of the Standing Committee of the First Baptist Church in regard to their absences from meetings. In the letter they gave their excuses for not having complied with the requirements of the church and requested their letters to join the Masonboro church.¹² Catherine Hewlett Risley, when requested by the Standing Committee to appear at the next regular meeting or to send an excuse, either verbal or written, failed to respond. In September 1870,

she was expelled. However, on 3 April 1871, she was restored to fellowship.¹³

In 1870, John B. Barlow, a cooper by trade, came to Masonboro and served as pastor for eight years, preaching one Sunday a month. Often he would preach on Saturday night, Sunday morning, and perhaps again on Sunday night. He occupied a shed room built on Elijah Hewlett's house and always called "Mr. Barlow's room."¹⁴

With a regular pastor and a spacious building, the church began to grow. Mr. Barlow started out by baptising twenty-nine persons the first year, and the membership rose to ninety-five.¹⁵ A record baptism took place in April of 1878 when, after a revival meeting, Mr. Barlow, with the assistance of another minister, Joe E. King, baptised forty persons at one time at Elijah Hewlett's landing. This astounding figure was verified in the records of the Cape Fear Baptist Association Minute Book and also the Annual of the Baptist State Convention, which showed for the year 1878: baptised 52, by letter 0, restored 2, dismissed 0, excluded 1, died 1; male 72, female 91, colored 3, total 166.¹⁶

The history of the church and the history of the community became almost as one. Members lived within a short radius of the church, and social events were organized through the church.

When revival times came, people would come from as far as Burgaw. "Big Jim" Walton and his wife, Betsy, would make pallets upstairs in the big attic room for some of the people. Then he would go out in the sound and catch fish and dig clams. Baskets of seafood and cornbread were carried to the revival meetings. It was said that people came as much for the food as for the preaching.

Mr. Barlow had a strong influence in the community. He was referred to by Myles Walton as his "father in the ministry." Walton became a minister, but the first son of the church to become a minister was John J. Beasley (1844-1886). Beasley was the son of Richard and Rebeccah Ann (George) Beasley, whose family had resided on Masonboro since before 1757. He was married to Antoinette Montford. He was ordained in 1877, and he helped the church after Mr. Barlow left and until W. M. Kennedy came in 1881.¹⁷

Mr. Kennedy, of Magnolia, North Carolina, was considered a very brilliant and fine speaker. He was strong on teaching Baptist principles and New Testament doctrine. After about a year, he left, and the pulpit was filled by supply ministers, including Daniel C. Kelly and Henry Croom.¹⁸

About this time members of the First Baptist Church in the city began to take notice of the thriving little church on the sound. In October, 1883, a group came down and took part in a service. In the group were Alfred Alderman, J. W. Taylor, Jacob S. Allen (of Raleigh), Dr. Freeman, John Hamilton, and former pastor, W. M. Kennedy (then living in Warsaw, N.C.)¹⁹ Mr. Kennedy was recalled to the church and accepted, but he kept his home in Warsaw and traveled to Masonboro once a month.²⁰

George Simon Best, of Kenansville, North Carolina, came to the church as pastor in 1884 and served for about a year.²¹

In 1885, John Beasley, who had been serving churches in Matthews, Fayetteville, and Monroe, returned home and became pastor of his home church. In addition to his home church, Beasley took an interest in the nearby colored church which had built a small house of worship on Elijah Hewlett's land in 1875. Beasley went through the community

and gathered all the colored children and organized their first Sunday School. He bought literature for them, and also helped organize a choir.

Some of the colored members of the Masonboro Baptist Church retained their memberships there even after the colored church was built. A least three of them continued to worship there regularly.²²

Beasley, though he worked diligently with both churches, was not a well man. He had served in the army during the war and was said to have a bullet lodged in his abdomen. After a short time as pastor, he died in 1886.

The next pastor was S. D. Swain, from the North Carolina mountains, who came in 1891 and stayed five years. During his first year, a revival was held by J. H. Hildreth, and some of the most active members came into the church at this time.²³ A pedal organ was purchased in 1891, and the swelling tones of this fine instrument gave an eloquence to the service not enjoyed before.²⁴ In May, 1894, Mr. Swain baptised eight young men and eight young ladies in the creek.²⁵

In 1896, Myles Walton (1852-1937), the second son of the church to enter the ministry, became pastor. Walton was a fisherman, but after he was ordained, he served pulpits in North and South Carolina and Virginia, establishing many churches. He was the son of Amos and Annie (Justice) Walton, and in 1880 married a Masonboro girl, Lina Farrow. "Mr. Myles" was a thick-chested man, about five-feet-seven or eight, who walked very erect and had a heavy voice.

"Mr. Myles" told of visiting in a community where he was scheduled to preach. He was given the shed room, often built on back porches for visiting ministers in those days, and during the night rain began to fall. His host came to see to the comfort of his guest and found "Mr. Myles" sitting up in bed,

an umbrella over his head to shield himself from the water which was pouring freely through the roof.

"Mr. Myles" loved nothing better than eating fish, even for breakfast, not an unusual practice among early sound folk, who often had little else. The children and grandchildren at Elijah Hewlett's house long remembered hearing "Mr. Myles" say to Elijah's daughter-in-law: "Miss Ethel, I believe I'll have another mullet."

In 1897, William S. Ballard, of Southport, North Carolina, came and served the Masonboro church four years.²⁶

In 1899, the Sunday School Superintendent was Baron Stowe Montford, who was also church clerk for ten years. The next Sunday School Superintendent was James P. Herring, who kept the post for a long time. Following them were: R. J. Padrick, Addison Hewlett, Edward S. McGowan, Benjamin E. Hollis, and C. D. Lewis.

In 1901, J. A. Smith, a resident of Pine Bluff, North Carolina, came as pastor, and served two years.²⁷

In July of 1901, the Women's Missionary Society was organized with four charter members, Lina (Farrow) Walton, Maria (Hewlett) Hollis, Lucy (Montford) Beasley, and Ethel (Herring) Hewlett.²⁸ It was organized by Lina Walton, who became its first president. The next president was Lucy Beasley, who kept the chair fourteen years. This group of women was always small, but they met faithfully to pray for "the missionaries at home and abroad." One of their members, upon attending her last meeting before her death, handed the treasurer sixty cents, saying, "This is my dues to the missionary society. I didn't feel at all like coming today, and would not have tried to come but for this." Another member, who had

served as president of the society for a number of years, said just before her death that she was longing for her daughter to become interested in the work. This daughter some time later did become a very active member of the society.²⁹

In 1903, J. W. Wheeler came and served the church six months.³⁰

In 1904, O. J. Peterson, of Clinton, North Carolina, came as pastor and served two years.³¹

In 1905, the Shiloh Baptist Church(colored), which had a small meeting house on Elijah Hewlett's land, was deeded a piece of property by Elijah Hewlett, a portion of the Risley tract on the Grainger's Point Road, for \$15.00. The deed was made out to the church trustees: John R. King, Amos Smith, and William Wilson.³² Thereupon a new church building was started, being completed in 1911. Many white neighbors contributed generously to the cost. The owner of Hilton Lumber Company, W. L. Parsley, who had a home on the soundfront, gave all the weatherboarding to enclose the building.

Within a few feet of the new Shiloh church, a Methodist Chapel for colored people had been built on land belonging to Anthony D. Cazaux. The members of this chapel got a deed to their property the same year and for the same price as the Shiloh church.³³

Before the turn of the century, another son of the Masonboro church was ordained to the ministry: Robert Hewlett (1872-1907), a son of Elijah and Almira (Craig) Hewlett. He married Rosa Montford in 1894. He taught school on Masonboro (1897-99), farmed, kept store, and on Sundays he preached. He looked after five churches, three of which he kept most of the eight years of his

pastoral labors. In 1905, he was listed as serving four churches: Bethlehem, Canetuck, Caswell, and Moore's Creek.³⁴ He contracted tuberculosis and died in 1907.

In 1905, Myles Walton was serving Barlow's Chapel, Burgaw, and Salt Marsh.³⁵ In 1906, he came to pastor his home church a second time, while also serving Barlow's Chapel, Blackwell, and Long Creek.³⁶

A church service was frequently the only public gathering in the neighborhood for weeks at a time. The entire family came, from father to youngest infant. People thought nothing of walking many miles to get here. They learned old Bible stories and they fastened Biblical names onto their newborn. Considering it a sin to do any kind of work on the sabbath, they gathered in the afternoon on sunny piazzas or at firesides to enjoy their kinfolk and friends.

Masonboro enjoyed its "dance frolics," held once or twice a week at someone's home. The musicians would likely be Charlie Melton and his fiddle or, before he entered the ministry, Myles Walton and his accordian. Charlie Melton, as his father before him, played the fiddle with a lively rhythm as he called out the dance steps.

But, as revivals became popular, dancing came to be frowned upon and the fiddle became an instrument of the devil. The pulpit rang with denunciations of liquor, dancing, card-playing, adultery, neglect of church services, breaking the sabbath, as well as some of the lesser vices: tobacco, bobbed hair, and lipstick. The church was organized along very strict lines, and infractions of the rules were met with severe discipline. Matters of discipline were handled by the congregation assembled in business conference on Saturday nights. In the

Baptist church there was no higher council to which one could appeal. When it became known that certain members were engaged in selling liquor, the matter was brought before the church to see what should be done. Elijah Todd owned a saloon on the northeast corner of Seventh and Castle Streets, and Louis Todd and Henry Kirkum worked in it. Fred Pepper worked in a grocery where liquor was sold. Charlie Melton was seen playing the fiddle for square dances. A motion was made that the offending members be excluded from church membership, and the motion carried.

The congregation, however, began to have mixed feelings about the situation, particularly in reference to Fred Pepper, who worked in a grocery where liquor was sold but not in that part of the store. Some people thought it wasn't quite fair that he had been expelled. Also, it was noted that Louis Todd hadn't been turned out, and some folks thought it was because he was always careful to keep his church dues paid.³⁷

Wounds caused by this severe discipline were long in healing. It was many years before any of the excluded members returned to the fold. Henry Kirkum vowed he would never go back, and he didn't, even though his wife pleaded with him. Fred Pepper came back and eventually became chairman of the deacons. Charlie Melton never intended coming back and held out stubbornly until about six months before he died, which was after his one hundredth birthday.

In 1907, G. A. Martin, who was also pastor at Southside Baptist Church in the city, came to preach on two Sunday afternoons a month. This plan was soon abandoned, afternoon services proving "inadequate for the progress of the church."³⁸ Martin was the father of the ambassador to Italy.

In 1908, A. C. Chaffin came and served four or five years.³⁹ Mr. Chaffin put on the first study course ever held at the church, teaching the class himself, and using the Sunday School manual.⁴⁰

In 1913, E. J. Harrell came as pastor.⁴¹ He lived at Seagate and pastored the church there as well as Masonboro.

In 1914, O. N. Marshall came and stayed one year, living at Seagate and pastoring both churches.⁴² By this time the membership of the church had dropped to 99, with 80 enrolled in Sunday School.

No pastor was listed for 1915, but in 1916 a field was formed with the Winter Park Baptist Church, and this field continued for thirty-one years. It began with James Archibald Clark serving both churches. Membership rose to 115, with Sunday School at 113.⁴³

As church services were held only once or twice a month, the Sunday School, which met every Sunday, was the governing body of the church. All business was carried on in the Sunday School assembly.

At the outbreak of World War I, not a single man from Masonboro waited to be drafted. A love of country was inbred into these people.

In 1917, James Landras Shinn came and served both churches.⁴⁴

In 1918, L. Bunyan Boney came and served both churches.⁴⁵

In November, 1919, R. J. Hall came and served both churches for twelve years.⁴⁶ While he was pastor, the church began a remodeling program, changing not only the appearance of the building, but its direction as well. The building, which had faced South on the old dirt road leading by Beasley's to

Wilmington, was shifted about to face East toward the Masonboro Loop Road. Two wings were added to the sanctuary and six classrooms, the whole structure brick-veneered, and a shingle roof put on. This was done at a cost of \$5,500.

The dedicatory address for the renovated building was made on Sunday afternoon, 13 March 1927, by Myles Walton, who reviewed the history of the church and memorialized its early members. Attending the service were the Rev. E. C. Kolb, of the First Baptist Church, Rev. J. A. Sullivan, of Calvary Baptist, Rev. J. T. Byrun, of Southside Baptist, Rev. W. R. Taylor, of Temple Baptist, as well as the pastor, R. J. Hall. Two chairs were given to the church by the Wrightsboro and Winter Park churches. Mrs. J. B. Fales presented the church with a new Bible in memory of her husband. Henry Peschau gave several vases of flowers. The pulpit desk in use was one given by Charles Hewlett, son of John A. and Cherry (Todd) Hewlett.⁴⁷

Membership now climbed to 181, with 131 in Sunday School.⁴⁸

About 1920 a B.Y.P.U. was formed when a group of young people from the First Baptist Church came and gave a program and helped to organize it. The B.Y.P.U. became a strong and popular group. Some of the young people had to walk as far as two miles to get to the church, but this proved to be the most enjoyable part of all, particularly the long walk home. The young men escorted the girls who lived in one direction, then escorted the girls who lived in the other direction. They laughed and sang and thought nothing of the distance. A country mile? The shortest and sweetest mile of all.

In 1931, John Alexander Neilsen came and stayed three years, serving both churches.⁴⁹ Neilsen, a native of Palermo, Sicilly, the son of Scottish

missionaries, lived most of his youth in Canada. He came to Wilmington to serve as assistant pastor at the First Baptist Church and married a Wilmington girl, Josephine Dreher. They lived in the parsonage at Winter Park.

Neilsen held a ten-day revival, conducting the meeting himself. Thirteen came for baptism and one by letter. Neilsen began holding three worship services monthly at Masonboro and also a family worship hour on Friday nights, at which he gave a Bible lesson.⁵⁰

In 1935, R. H. Satterfield came and stayed five years, serving both churches. While he was here the membership rose from 182 to 216, and the Sunday School enrolment from 132 to 155. ⁵¹

A disastrous fire occurred in December, 1938, destroying the residence of Church Clerk J. Rob Hollis and also destroying all church records. Everything which has been reported as occurring prior to that time has had to be pieced together with Baptist State Convention and Wilmington Baptist Association records, Winter Park Church records, courthouse records, history sketches by early members, and recollections, but enough of the story has been adequately supported to give it authenticity.

On 1 January 1939, a business meeting was called to try to put together as much data as possible. It was ascertained there were 201 members on roll, but there were some names which could not be recalled. The Sunday School figure was 155. Church Clerk Hollis was also serving as Sunday School superintendent. It was recorded there were 29 persons in two Training Unions (senior and junior). The Women's Missionary Union president, Eva Hewlett Herring (Mrs. J. P.) reported 12 on roll. The treasurer, F. L. Traister, reported a church deficit of \$13.90, but a Sunday School balance of \$19.70. ⁵²

In spite of the poor financial condition of the church, members began discussing the possibility of remodeling the building and buying new pews. Motion to proceed with the work carried, and the trustees were authorized to borrow \$1,500. Oak flooring was put in, walls were replastered, pews were replaced. Dallas Orrell was in charge of the work. A deep red carpet was laid down the aisle and across the pulpit platform. A coal circulator was placed to the right of the pulpit. On the left of the pulpit were the piano and choir seats, folding chairs. Annie Mae Capps Farrow (Mrs. Herman E.) played the piano and directed the choir, holding rehearsals on Wednesday nights. Custodian of the building was W. C. Cochran.

Needless to say, it was a struggle to keep bills paid. At the annual business conference in October, 1939, the treasurer reported that total collections came only to \$1,004.10, total gifts to missions and benevolences \$170.38. The indebtedness of the church for remodeling weighed heavily. It was realized that in order to pay current bills, nothing had been given to the orphanage for twelve months with the exception of the Thanksgiving offering. The pastor's salary was in arrears as much as \$47. Night services were discontinued, not only because of poor attendance, but because collections at night never came to more than a fourth of the expenses. It wasn't until January of the following year that the pastor's back salary was finally caught up.

But the work of the church was in some ways progressing. Beulah Walton (Mrs. Elijah) reported a Women's Missionary Union enrolment of 20, with \$33.18 given to foreign missions, \$15.05 to state missions, and \$13.80 to home missions. Jeannette Cochran reported a B.Y.P.U. enrolment of 18. Florence Montford (Mrs. Paul K.) reported that a Y.W.A. had been organized with a membership of 10;

and Ethel Orrell Porter (Mrs. Lee W.) reported that Sunbeams had been organized with a membership of 20. 53

In 1939, Edward Starkey McGowan and his wife, Martha, both passed away. McGowan had served as Sunday School superintendent, and his wife had been a strength in the B.Y.P.U. A Sunday School class of women was soon named for Martha McGowan.

In 1941, W. C. Francis, of Creedmore, North Carolina, came as pastor and served the two churches for three years. He and his family lived in an upstairs apartment at Addison Hewlett's, making him the first resident pastor.

Mr. Francis had hardly plunged into the work when war came again. Reverberations of the Pearl Harbor tragedy were felt even to the tranquil shores of Masonboro. The first serviceman from New Hanover County to lose his life in the war was a Masonboro lad, Herbert Melton, son of George and Daisy (Spooner) Melton. He was aboard the U.S.S. Oklahoma when it was sunk at Pearl Harbor.

Again Masonboro boys left for distant battlefields, this time around the globe. Some were wounded, some taken captive, four gave their lives.

Even in the midst of world upheaval, the church tried to continue its work in as normal a way as possible. In the summer of 1942 a vacation Bible school was attempted, due largely to the efforts of Bettie Hewlett Hurst (Mrs. A. D.) In spite of many obstacles, including a gasoline shortage, the school was held, with 61 students. Church members willingly used their small allotment of gasoline to transport the children, but soon the Ration Board approved a special ration for this purpose.

This was the first Bible school held at the church. When it ended, some of the teachers went

over to the nearby Shiloah church and held a week of school for colored children. The mission offering taken at the white school was used for the expenses of the colored school.

In 1944, T. H. King, a retired minister, of Wake Forest, North Carolina, came and served both churches. He lived in the parsonage at Winter Park. If he had had an automobile, he probably couldn't have obtained the necessary gasoline to do the visiting among church members he wished to do, but he thought nothing of walking several miles to reach members of his congregation.

In 1946, the field which had been formed with the Winter Park church was dissolved, and Mr. King served that church full-time. The Masonboro church was supplied by a retired minister, Dr. J. H. Foster, a learned and powerful preacher whose home was in Wilmington.

During the summer of 1946, church services were held in the community house while floors and walls of the church were being refinished. The community house was the old former schoolhouse built of cement blocks in 1913 on land given by Walter L. Parsley. When the building was no longer used for a school, Mr. Parsley gave it to the community for a community building.⁵⁴ Many church functions were held there, Christmas pageants, plays, and socials.

In 1946, the church began debating the possibility of obtaining a full-time pastor. This step would entail many responsibilities not heretofore assumed. Contributions for the year 1945-46 came to a total of \$4,208.11. Any salary the church might be able to offer a pastor would necessarily be small. Also, a parsonage would have to be acquired. Dallas Orrell made an offer of an old frame dwelling which stood behind the church. This had originally been a schoolhouse, prior to the cement block schoolhouse, and it

had been converted into a dwelling, had been occupied by the Orrells for eighteen years, then rented to tenants, but was now vacant. Orrell proposed selling the house to the church for \$2,500. Money was raised by donation and the transaction completed in less than two months.⁵⁵

The next problem was to find the right pastor. James H. Blackmore, a former army chaplain, who had served during the war, had been recommended and also contacted, but no date had been set for him to visit the church. One Sunday, Blackmore and his wife, Ruth, without notifying anyone of their intention, took a bus from his home in Warsaw to Wilmington and from there boarded a Carolina Beach bus, which put them off at a church five miles below their destination. Undismayed, they undertook to walk the distance to the church, arriving as Sunday School classes were letting out. The young men's class was at that time meeting in a tent in the churchyard, and some of the men spied the strangers as they walked up, but they kept inside the tent and peeped out, wondering who the strangers were.

In those days, closing exercises were held after classes were dismissed, and the people were back in the assembly when the Blackmores came in and Mr. Blackmore introduced himself to the surprised congregation. Mr. Blackmore, a native of Warsaw, N. C., and a graduate of Colgate-Rochester Divinity School, was a man of small stature physically, but, as was soon learned, of great stature in ways that mattered. There was an earnestness, sincerity, and warmth about him which impressed everyone. Almost instantly the members were convinced they had met the man they wanted for their first full-time pastor. Their only problem - would he be willing to come for the small salary they could afford? They realized they wouldn't know unless they asked him, so they did. Blackmore said he could manage very well on a salary of \$150 a month.

The Blackmores moved down in February, 1947, and occupied the parsonage. The new pastor re-organized the work of the church and gave each member some particular responsibility if he could. It was not long before meetings of some kind or another were being held almost every night. Church membership stood at 249, but it began to rise, not spectacularly, but steadily. Collections increased sufficiently to take care of the pastor's salary and also to continue to meet expenses. Contributions totaled \$5,902.54 for the year.

In April, 1947, additional land for the church cemetery was purchased and the entire tract surveyed. The cemetery⁵⁶ had originally been the Hewlett Burying Ground. A deed from A. D. Capps and wife to J. P. Walton, G. T. Hewlett, Addison Hewlett, and J. P. Herring, Trustees of Masonboro Cemetery Association, released the land in 1909 to the church.⁵⁷ Additional land was obtained in 1946 from N. M. Shelley,⁵⁸ in 1950 from Herman and Annie Mae Farrow,⁵⁹ and from Lillian Stokeley McPherson,⁶⁰ and in 1970 from Edward A. Orrell⁶¹ and J. O. Baldwin.⁶²

The first person to be laid to rest in the cemetery was Alexander Hewlett in 1843. John's wife, Anne Eliza, planted a small oak tree at the foot of his grave, and the little oak, now grown to massive proportions, cast shadows over the many upthrust tombstones. Its multiple arms were covered with lichen, creeping vines, and streamers of moss.

Early on Easter morning, 1947, the first Sunrise Service was held in the cemetery. The choir assembled around a large wooden cross on top of the hill, with masses of golden jonquils arranged before it on the ground. As the first light of day picked out the white tombstones, the choir began to sing, and Mr. Blackmore read the familiar passages of

scripture which told of the resurrection.

The B.Y.P.U. which had been so popular in the twenties had died out. In 1939, it was revived, but it soon flickered out again. In 1947, it was reorganized, with Ruth Blackmore as director. It had 31 on roll.

At the annual church conference in October, 1947, Clara Fales (Mrs. J. B.), president of the W.M.U., reported an enrolment of 43, an average attendance of 10 for the Maria Hollis Circle and 11 for the Lucy Beasley Circle. Gifts to missions totaled \$274.99 for the year.

A church library was started in 1947, with Virginia Orrell (Mrs. J. D.) as librarian. It began with 137 books donated by members and kept in a bookcase in a classroom to the left of the vestibule. It had an average weekly circulation of ten books.

A Homecoming Day was held on 28 September 1947, the first of many homecomings to be held by the church. Members who had moved away, former members, friends, gathered for the occasion and for "dinner on the ground." Mr. Blackmore preached on the topic: "Trademarks," and took his text from Matthew 7:20: "Wherefore by their fruits ye shall know them."

In January, 1948, Mr. Blackmore began to hold weekly prayer services on Wednesday nights, in addition to two services on Sundays.

More classroom space for Sunday School became a pressing need. In 1948, six classrooms were added, along with a baptismal pool and choir loft. Members did much of the work themselves. An oil furnace was purchased. A dedication service for the annex was held on 3 April 1949, and on 15 May

the first baptism was held in the new pool. Mr. Blackmore baptised 22 persons that night, the first being Glenn A. Herring, Jr., an eight-year-old boy who had been crippled by polio the summer before, the son of Glenn A. and Con (Scruggs) Herring, and the grandson of James P. Herring.

Blackmore resigned in May, 1949, in order to pursue studies at Edinborough, working for a doctorate. He had told the congregation he might do this after a year with them, but stayed two years before doing so. As he bid farewell to the people, he told them he and his wife would like to leave Masonboro in somewhat the same manner as they had come, walking down the road. At the close of the morning service, after he had pronounced the benediction, he took staff in hand, and with his wife, Ruth, walked off in the direction of Winter Park.

Some years later Dr. Blackmore wrote several books, among them: The Cullom Lantern (a biography of Dr. W. R. Cullom, who had often preached at Masonboro), A Preacher's Temptations, A Reticule, Sermons at Warsaw, and Sermons at Masonboro.

On 22 May 1949, the church voted to purchase a Hammond organ. It arrived in August. Annie Mae Capps Farrow, who was organist and choir director, was soon quite at home with her new instrument.

A communion table was donated by relatives of John J. Beasley, and matching chairs were given by the children and grandchildren of Frank and Lucy Beasley, in March, 1949. A pulpit Bible was the gift of Maggie Hewlett Fales. As a parting gift to the church, James and Ruth Blackmore gave a pair of collection plates made of myrtle wood from the Holy Land.

All through the summer of 1949 the church was without a pastor. The pulpit was supplied by visiting ministers.

To show how the course of human events can turn upon a small thing, it makes an interesting story how the next pastor happened to come to Masonboro. It all hinged upon a little postcard. Mrs. Vanlandingham, a woman who lived in Winter Park, wrote a postcard to her niece, Mrs. Atkinson, in Columbus, Indiana, and in it she thought of asking if her daughter's husband might be interested in the pulpit at Masonboro, which she knew to be vacant. The reply came that he would. Whereupon Mrs. Vanlandingham went to see Mr. Stephenson, pastor of Temple Baptist Church, and a close friend of the Masonboro church, and told him about her niece's son-in-law. The result was that H. Gordon Weekley, Jr., visited the Masonboro church on 18 September 1949.

Mr. Weekley, a native of Atlanta, Ga., was a graduate of Furman and of Southern Baptist Theological Seminary. He spent a day at Masonboro, preaching at two services, and before he left that night he had been extended a call, and he had accepted. His salary was set at \$2,500 annually.

Thus, H. Gordon Weekley, Jr., became Masonboro's second full-time pastor. He and his wife, the former Norma Lou Atkinson, moved into the renovated parsonage on 30 October 1949. For awhile Norma Lou's mother was with them, also a brother, Marvin.

Mr. Weekley became particularly interested in expanding the musical program of the church. In addition to the regular choir, a junior choir and girls' chorus were formed. Choir robes were bought for the first time. Occasionally Mr. Weekley stepped into the choir loft and joined in an anthem. At times he supplemented the organ with his vibreharp.

When Mr. Weekley came, membership of the church stood at 295. Within a year the figure had gone over the 300 mark. Sunday School attendance went from 132 to 172. On Homecoming Day, 1 October 1950,

Mr. Weekley preached on "Kept by the Power of God," using Peter 1:3-5 as a text.

The first baby to be born in the parsonage was little Stephen Harold Weekley, who arrived on 26 December 1950. Mr. Weekley, deeply moved by this event in his life, went into the church late that night, walked back to the Nursery Department, and wrote his child's name on the roll.

An Adult Union was organized in April, 1951, with 24 persons. The total enrolment of the Training Union was 120. The W.M.U., with Mrs. B. K. Merritt as president, had an enrolment of 25, with 15 Sunbeams. The W.M.U. raised \$28 for the Annie Armstrong offering, \$48 for state missions, and \$48 for the Lottie Moon offering.

A donation of \$25 was made by the church in April, 1951, to the nearby Shiloh Baptist Church to help in their building program.

In the spring of 1951, a masonry church sign was erected on the highway opposite the entrance to the church grounds. The sign remained until 1979 when the pastorium at that site was sold and the sign was thought to be a hazard to persons backing out of the driveway.

Chimes were given by the descendants of Capt. John Hewlett and installed in August, 1951.

At the annual business conference, 5 October 1951, a budget of \$10,640 was adopted. The church debt had been reduced to \$1,600, and it was decided that a special effort should be made to pay off this debt so that plans could be made for a new building program.

At the same meeting, a motion was carried providing that the cemetery be given the official

designation of the Masonboro Baptist Church Cemetery. A governing board was formed to assign lots and to see to the upkeep of the property.

In May 1952, the church adopted a displaced German family: Reinholt and Frieda Smeilus, and their two sons, Armin, 7, and Alfred, 3. The family had been brought to this country in March by a Wilmington dairyman and was later transferred to the dairy of Herman Walton. This arrangement did not prove satisfactory, and after a few weeks, Mr. Walton decided to let them go. This meant that the displaced family was without a sponsor in this country. Church members agreed to sponsor the family, to find work for Reinholt and a house for the family, in accordance with government requirements. The house found for them was an unoccupied one on the King property next to the church. Reinholt, in addition to the employment found for him, was given a job as church custodian.

A Norden amplifier was purchased 10 August 1952, and a fifteen-minute program of chimes was amplified from the church every afternoon at sundown.

Mr. Weekley accepted a call from the First Baptist Church of Kings Mountain, N. C., and held his final service here on Homecoming Day, 25 August 1952.

The pulpit committee contacted Colgate-Rochester Divinity School, and a young man, Milton Boone, a native of Clinton, North Carolina, was recommended. The committee asked Mr. Boone to come and preach on 21 September 1952.

Mr. Boone drove down from New York, and when he reached Wilmington, lost his way trying to find Masonboro, and drove out the Carolina Beach Road, finally coming into Masonboro by way of Monkey Junction. This seemed significant, as it reminded folks of the way Mr. Blackmore had come. Mr. Boone was told that preachers who came to the church from that

direction, through the back door, so to speak, usually came to stay.

Mr. Boone did stay, though not without some reservation on his part. He explained that he was unmarried, which might be considered a handicap, also that he was diabetic, which he was determined should not prove a handicap. Members assured him these were not insurmountable difficulties and urged him to accept.

Mr. Boone was thirty years old, a Navy veteran, with combat experience in the Pacific. After the war he continued his education at the University of North Carolina. While there at school, he sat one day under a peach tree, and there he received a kind of enlightenment and felt a call to the ministry.

Mr. Boone moved to Masonboro on 8 October 1952, and spent his first two weeks at the home of Addison and Croquette Hewlett, before setting up bachelor housekeeping in the parsonage. His salary was set at \$3,825. This figure was soon advanced to \$4,000 with \$600 car allowance.

Attendance at services grew to the capacity of the little sanctuary. Collections more than doubled, going from \$7,000 to \$16,000 in the seven years Mr. Boone was at Masonboro.

New Oak pulpit furniture, to match the communion table and chairs, was given by Virginia Orrell in memory of her husband, Dallas. The furniture was first used on 26 October 1952. An anonymous gift of Sunday School and Training Union plaques to hang on either side of the baptistry was received. The interior of the sanctuary was painted and the grounds landscaped. A slide projector was purchased in July 1953.

They didn't call it war, they called it "police action" in Korea. Masonboro boys did not hesitate to go back into uniform. Nine Masonboro boys saw service in the zone of conflict.

A Brotherhood was formed 23 November 1953, the first officers being: Addison Hewlett, Jr., president; Fred Pepper, vice-president; Berry Williams, secretary-treasurer. On Charter Night, 14 December, there was an enrolment of 41.

Members had long talked of adding more classrooms and a recreation hall, but this idea was abandoned in favor of building a new pastorium. A lot on which to build was bought from Herman Farrow for \$750 on the East side of the Loop Road, opposite the church.⁶³ Contract for the house was awarded to F. L. Traister, a member of the church, at a figure of \$12,806.³⁴ Ten thousand dollars was borrowed from a savings and loan, and donations covered the remainder of the cost. Work on the house was begun in July, at a time when the pastor was away on vacation. When he returned, the foundation was already laid, as a surprise for him.

With a new spacious pastorium, it seemed almost pathetic to see the little bachelor preacher move in with his meager possessions and set up house-keeping in three rooms. But the pastor soon remedied matters. In December, 1956, he married Allene Rose, of Fayetteville, N. C., who was working as Director of Religious Education at the First Presbyterian Church. Mr. Boone was the first pastor of the church to get married while serving as pastor.

The old parsonage was converted into a recreation hall and referred to as Fellowship Hall. The porches were converted into three classrooms.

The day of 15 October 1954 will never be forgotten. Hurricane Hazel, a storm of unexpected disastrous proportions, struck full blast at the area. It washed over beaches, lifting cottages from their foundations and carrying them out to sea or depositing them far from their original locations. Some houses on Masonboro were lost. Kirkum's Oyster Roast and Miss Janie's Oyster Roast both disappeared. Residents were left stunned and unbelieving. In time, however, everything was built back and life went on as before. Other hurricanes, too, left their marks: Connie and Diane, coming in the same week a year later, and the following year: Helene, with winds up to 135 miles per hour.

The one-hundredth anniversary of the founding of the church was celebrated in 1956 with a home-coming and a pageant. The pastor, Milton Boone, preached at the morning service, and former pastors James H. Blackmore and Gordon Weekley spoke in the afternoon.

A moving-picture projector was purchased in September 1957. A new carpet for the sanctuary was laid in October 1957. The old church bell, long unused, was re-installed in the steeple in December, 1957, so that it could be rung as of old.

In the early days the church had sent out three sons to preach: John J. Beasley, Myles C. Walton, and Robert H. Hewlett. There was not another son of the church to enter the ministry until 1956 when Linwood B. Todd was licensed to preach. Linwood, a son of Louis and Molly (Farrow) Todd, was born on Masonboro. His foot had been cut off by a train when he was a young lad delivering groceries for his father when they lived in town. He attended Wake Forest College one year. He married Helen McCall. For a time he operated a grocery on Masonboro, but left the store when he was called to preach. He was ordained in services

at the church on 9 March 1958. His first church was at Murrayville.

In 1954 the church had lost one of its most faithful members when Addison Hewlett, Sr., died. Addison was a son of Elijah and a grandson of Capt. John Hewlett. He had served the church as deacon, Sunday School superintendent, and clerk. In 1958, the church lost two deacons within a few hours of each other. Fred Pepper died, and while his friend, Paul K. Montford, was getting ready to attend his funeral, he dropped dead. Mr. Pepper had been chairman of the deacons; Montford had been Sunday School superintendent.

In November, 1958, Mr. Boone accepted a call from the First Baptist Church of Mount Olive, after having served seven years at Masonboro.

During this time without a pastor, the church depended heavily on its chairman of deacons, Howard Shepherd, and on its supply, Jack McCullough, a senior student at Southeastern.

The church then called E. Thomas Hogan, of Durham, N. C., a senior student at Southeastern. Mr. Hogan, his wife, the former Erlene Gooch, and their small daughter, Emily, moved to Masonboro after his graduation.

A new item was contained in the 1959-60 budget: \$180 a year for a part-time secretary. The first secretary was Betty Lou Melton Mahn (Mrs. Morris).

The Baptist Hymnal was purchased in June, 1959, replacing the old Broadman Hymnal.

Mention must be made of the outstanding work done by a church librarian, Ruth (Curtis) Hewlett. The library had 309 books on its shelves when she began working in 1955, it had 741 when she gave up

the work in 1959. She instituted the Dewey Decimal System of cataloguing books. A budget allowance of \$75 was made for the library.

In July, 1960, it was voted that a complete system of rotation of deacons be instituted, working toward an eventual nine-member board.

In July, 1961, a church constitution, written by Berry A. Williams, was adopted.

In 1961, the church contributed \$100 to the Shiloh Baptist Church to help them in the construction of a larger and more modern sanctuary superimposed over their old one. Mr. Hogan was the main speaker at the ground-breaking ceremony.

In the spring of 1962 there was another son of the church to enter the ministry: Raymond B. Farrow, Jr., son of Raymond B. and Annie Laurie (Melton) Farrow. Born on Masonboro, he was graduating from Crozier Theological Seminary after attending Wake Forest College. He was the first son of the church to finish four years of college and three years of seminary. He married Rheon Doyle, of Florida. His first position was as associate pastor of the First Baptist Church, Middletown, Ohio. On a visit home, 7 June 1964, he preached at Masonboro and spoke of the influence this church had had upon him in his youth.

Raymond's sister, Peggy, became organist at St. James Episcopal Church in the city, later resigning to marry a minister, Richard Vance.

In July 1962, the church completed purchasing the interests of the King heirs in the property adjacent to the church on the West, a project begun in 1959.

A furnace system was installed in the sanctuary in April 1963.

Needing more educational space, the church engaged architect Frank Ballard and designed a building to take care of the nursery, beginner, primary, and junior departments. Greer Craig, Jr., was chairman of the construction committee. A loan of \$37,000 was obtained from a savings and loan and the church had \$11,695 on hand in its building fund. The building was dedicated 18 August 1963. Complete departmentalization of the Sunday School was then arranged as there was space enough for this purpose.

In the 1960's the community of Masonboro had begun to mushroom. Several new sub-divisions opened up: Wood Acres, Shorewood Hills, Holiday Hills, Tanglewood, Channel Haven, Harbor Villa, and Clearbrook. Some of the people who moved into these new homes began to add their strength to the work of the church. From the time Mr. Hogan came, in the spring of 1959, until he left, in the fall of 1964, there were 200 members added to the church. Membership climbed to 474.

Mr. Hogan resigned 18 October 1964 to accept a call to the East Baptist Church of Gastonia, N. C.

At this time the largest budget in the history of the church, \$25,385, had been adopted. Average attendance at Sunday School was 180. Training Union had an average attendance of 50. The Brotherhood enrolment was 34, with 23 R.A.'s. The W.M.U. had an enrolment of 35, with 7 Y.W.A.'s, 19 G.A.'s, and 16 Sunbeams.

The pulpit committee engaged Dr. James H. Blackmore as interim pastor. Dr. Blackmore at this time was Director of Public Relations at Southeastern. When Dr. Blackmore was not able to drive down on Sundays from Wake Forest, he sent a senior student

from the seminary. One Sunday he sent George Carl Lewis, Jr., whose father had at one time been pastor at Sunset Park Baptist in Wilmington. When Mr. Lewis came again, on 28 February 1965, the church extended him a call. Until he graduated, Mr. Lewis was able to drive down on week-ends and hold services. After that, he and his wife, the former Peggy Kinlaw, of Raeford, N. C., moved into the parsonage.

Mr. Lewis stressed "becoming involved" in the dominant issues of the day, such as, civil rights, poverty, and peace, and he received various reactions from the congregation, but he had struck the note characteristic of his generation - a generation that was seeking rather than receiving answers.

The quiet, timid young man was not long in realizing that he was not suited to the role of pastor. He began to think that perhaps he could serve better in some other capacity, and, like many young ministers of that day, he left the pulpit. He departed Masonboro on 1 September 1966, going to Chapel Hill to pursue studies in psychology.

The pulpit committee obtained the services of Dr. Sankey Lee Blanton as interim. Dr. Blanton had recently retired as Director of Development at Meredith College. Many people knew Dr. Blanton as a former pastor of the First Baptist Church. Also, he had been dean of the School of Religion at Wake Forest College, then president of Crozier Theological Seminary. He had a home on Middle Sound, where he chose to spend his retirement.

The pulpit committee contacted a former pastor, Milton Boone, and asked him if he would consider returning to the church. Mr. Boone was uncertain whether this was advisable, but when the church extended him a unanimous call, he could not refuse. He came in January, 1967, and served five more years.

April 30, 1967, the church recommended Larry Bohannon, son of Jackie C. and Irene (Bell) Bohannon, as a student for the ministry at Andover-Newton Theological S_eminary, in Massachusetts. A year later, his brother, Bobby, was recommended to the ministry at the same school.

Another son of the church to preach was Ronald Capps, son of Norman and Esther (Arrowood) Capps. He was born on the sound, raised in the church, but left to join another church. It was learned that he and his wife, Rebecca, had gone out to Phoenix, Arizona, about 1966. Later he returned to Wilmington as assistant pastor at the Church of God.

In the summer of 1967, the church employed a summer worker to help with the young people: Bob Wilshire.

July 9, 1967, it was voted to name the road around the cemetery for Benjamin E. Hollis, who had served as chairman of the Cemetery Committee, as deacon, and as church treasurer for many years.

Regular church secretarial help was employed in 1968, with Mary Spradlin (Mrs. W. H.), wife of the Wilmington Baptist Association missionary, as secretary.

In April, 1970, the church purchased a legal-size, three-drawer insulated filing cabinet, weighing 500 pounds, at a cost of \$204. It was used as a repository for important documents and things of historical value, including a silver communion service dating back 100 years and given by R. E. Heide. Vandals entered the church on several occasions, and on one occasion lifted the 500-pound safe and departed with it. When two children, who had been plundering in a trash dump behind Pine Valley School, came home with the silver service, their mother tried to find out who it belonged to. Most of the contents of the cabi-

net were recovered, but not all. For their trouble the thieves netted about sixteen dollars, which had been in one of the drawers. After this, a safe deposit box at the First Union Bank was rented for historical papers.

At one time the cemetery was vandalized. About fifty some tombstones were overturned, some broken. The damage, however, was repaired.

As a budget of \$40,547 was being adopted in November, 1970, it was voted to employ an educational director. Mike Lewis, a senior student at the University of North Carolina at Wilmington, a member of the Winter Park church, and president of the B.S.U. on campus, was employed. His salary was set at \$4,000 a year.

A church women's group was organized 2 February 1971, at the home of Lottie Mae (Farrow) Farrow. The group was in two parts, a night group and a morning group. This organization was to take the place of the W.M.U, which had been dissolved.

On 7 March 1971, a motion to permit dancing in Fellowship Hall was made, and after some lively discussion, was carried by a large majority.

On 30 May 1971, Ken Garner came as youth director. He was a resident of Myrtle Grove Sound and a rising junior at UNC-W, majoring in music.

Mike Lewis, former youth director at Masonboro, was licensed to preach by the Winter Park Baptist Church.

On 1 September 1971, Darrell Rooks, of Atkinson, began his services as Youth Director.

In the fall of 1971, Mrs. T. A. Lawther, Jr., replaced Mrs. Fagler as director of the kindergarten. Mrs. Adelle Koonce continued as assistant director. Four-year-olds were allowed to come three days a week.

In 1971, the church lost a very active deacon in Benjamin O. Wells. Mr. Wells was faithful in visiting the sick, and he was adored by the children who looked forward each Sunday to shaking hands with him as they left church, because in each tiny hand was placed a piece of chewing gum. The following year, another deacon, George D. Farrow, passed away. He had served as church clerk at one time.

In March, 1972, the sanctuary was redecorated, including painting and recarpeting, at a total cost of \$1,950, the work being financed by special offerings.

A summer worker, Ed Wilcox, came in 1972. Ed was a native of Huntingdon, W. Va., a graduate of Marshall University. The previous summer he had entered Union Theological Seminary in Richmond, but took a leave of absence for an extended period of field work.

On 21 May 1972, the Planning & Survey Committee, with Com. J. T. Bryan as chairman, brought a report recommending the building of an educational annex at a cost of approximately \$127,000. The architect, Frank Ballard, explained the plans, and the motion to proceed with the project was carried by all but four votes.

When this matter of business had been transacted, Pat Elwell Cox (Mrs. Jerry) rose and asked to lay a matter before the congregation, a problem which had arisen concerning a discussion group of young people which was meeting in various homes after church on Sunday nights. It was a community group which had been in existence about a year, had started with 8 members and had grown to 24, of which 15 were members of the Masonboro church. The problem: it was being attended by some black boys.

Max Elwell made a motion that "we not invite

colored children to these meetings, if they come on their own, they be allowed to come, but that they not be invited." The matter was referred to the deacons for study. The recommendation of the deacons, brought the following Sunday night, was that the group continue under the sponsorship of the church as a mission outreach of the church, with its open membership policy.

As a substitute for Mr. Elwell's motion of the previous Sunday, Bob McLain moved that "we, as Christian brothers and sisters of this church, re-affirm the doctrine implied in the church constitution, that the ministry of the church be available to all people." This motion was defeated by a 36 to 45 vote, and Mr. Elwell's motion was then brought back. His motion was carried 43 to 37.

In the face of this action by the church, the pastor, Milton Boone, felt there was only one course for him to take. At the morning worship hour on 4 June 1972, he read a letter of resignation, stating that the action taken by the church was "in direct contradiction to the command of my Lord, the gospel I have tried to preach, and the life I have chosen to live." The letter went on to say: "As a matter of conscience, Christian conviction, and personal freedom, I cannot serve a church that is exclusive in its program or mission."

The youth director, Ed Wilcox, also tendered his resignation, for the same reasons.

Mr. Boone's resignation was a shock to the church. It underscored, as nothing else could, his firm belief that Christ's salvation was for all people. In the reaction which followed, a large number of church members signed a letter, dated 31 May 1972, showing that they voted "No" on Mr. Elwell's motion and asking that this letter

be spread upon the minutes.

An interim pastor, Jason D. Ross, who had recently resigned as pastor of the Sunset Park Baptist Church to do evangelistic work, came on 2 July 1972. When he left, Dr. Blackmore, who was always the church's guiding light in troubled times, came and served as interim for six months.

The building program and the fund-raising effort were suspended.

A meeting was called, 17 December 1972, for the purpose of reconsidering the action taken the previous May on church policy. A resolution brought by the deacons and printed in the church bulletin for two consecutive Sundays, was read by J. C. Bohannon, chairman of deacons:

"We, the people of Masonboro Baptist Church, wish to maintain an open-door policy for our church with full knowledge that we do not sanction inter-racial dating or marriage, and that we wish to offer God's ministry to all people who come with a sincere desire to worship God and to learn about fulfilling God's ministry."

Voting was by secret ballot, and the result was 63 for and 17 against, and the resolution carried.

In January, 1973, the church called the Rev. William H. Voorhes, pastor of Woodland Baptist Church, in Wake Forest, N. C. Mr. Voorhes was graduating from Southeastern. He and his wife, Barbara, and daughter, Cyndee, moved to Masonboro in February. The first Sunday he was to hold a service, an ice storm came, and the service had to be cancelled.

The Planning & Survey Committee recommended that, as an immediate and necessary replacement of Fellowship Hall, a metal building measuring 50x75½x10 feet be built, to contain a kitchen, dining hall, 2 restrooms, and storage closets.

This building, costing \$37,982.33, was erected in the approximate location of the old King house, with Raysand Building Corporation as contractors. The building was dedicated 14 February 1974 with a Valentine party and fish supper.

The old Fellowship Hall, which had served first as a schoolhouse, then a dwelling, then a parsonage, then classrooms, was torn down in July 1974 and the materials sold at a profit of \$400.

On 21 November 1975, when the cost of the metal building was paid off, a note-burning party was held.

A year later, on 10 October 1976, a note-burning for the educational building was held. The church was then debt-free.

On 8 July 1974, the church voted to contribute \$25 to the Christian Action League to fight a liquor-by-the-drink bill in the county. On 23 September, it pledged an additional \$150 for this purpose. Four years later, it was donating \$150 again to fight another vote on this proposition.

On 10 March 1974, Bobby Millis was called as Youth Director. Bobby was 28 years old, an ordained deacon of the Seagate Baptist Church, licensed to preach, and employed by Ogden Christian Academy. His salary was set at \$200 a month. After serving the church for several months, he enrolled at Southeastern, and upon graduation, he was ordained a minister at a special afternoon service at the church, 25 January 1976. He was called as pastor of the Mount Vernon Baptist Church, Emporia, Va.

In September, 1975, Emma Mahn, a member of the Masonboro church, was named Minister of Youth and Music, and she served until March, 1978.

Dave Voorhes, brother of the pastor, was called as Minister of Youth at the W_rightsboro Baptist Church in January 1976. He served there until the fall of 1977 when he enrolled at Southeastern.

Bobby McLain, a deacon, was licensed to preach in services at the church on 25 January 1976.

Rosa Lee Parks entered Southeastern in 1976, the first woman from the church to enter the seminary.

While the church had three ministerial students attending Southeastern Seminary: Bobby Millis, Dave Voorhes, and Rosa Parks, the church wanted to give them some financial help and encouragement. It put on a fish-fry to make money for this purpose, but in order to do so, it had to make a policy change. There was a regulation against money-raising projects in Fellowship Hall, but on 16 October 1977, it was voted that, as long as a money-making event was sponsored by a Sunday School class, or a committee of the church, or was church-connected, and if it had the specific approval of the church, it could be held. The fish-fry netted a nice sum to send to the students.

Homecoming in October 1977 was remarkable in that it brought back several former pastors. The regular pastor, W. H. Voorhes, preached on Sunday morning, Jim Blackmore Sunday night, Milton Boone on Monday night, Tom Hogan on Tuesday night, and Gordon Weekley on Wednesday night. It was a week of renewals in many ways.

Mr. Voorhes introduced something new at Masonboro. He took up ventriloquism and bought a dummy which he named Joey Masonboro. He used the dummy in Children's sermons, and the little dummy was so appealing that he bought other puppets: the Cookie Monster, Rollo and Bert.

While a combination Music Director and Youth Director was being sought in 1978, Freddie and Pat Jordan worked with the choirs, and Mike and Judy Russ worked with the young people.

The sum of \$999 was raised by love gifts in order that Barbara Voorhes might accompany her husband on a visit to the Holy Land in January, 1978.

Mr. Voorhes resigned as of 9 April 1978 to accept a call from Temple Baptist Church in New Bern, N. C.

A member of the church, J. David Stewart, was asked to serve as interim pastor. Mr. Stewart was an ordained minister who had recently moved to this area from South Carolina. Back in Abbeville, South Carolina, he had held a full-time position with an industry and also a full-time position as pastor of a church. When he came to Wilmington as personnel director at DePoortere Corporation, he hoped that the Lord was opening up a way for him to serve another church, but as time passed and no opportunity came, he began to wonder if he had made a mistake in coming here. He had bought a home in the Masonboro community and joined the Masonboro church, but he could not see that he was needed here. However, divine providence seemed to be at work. When the church needed him, he was ready. And when the church, on 9 July 1978, called him to become full-time pastor, he was also ready.

Some members may have had misgivings about calling a minister with full-time secular employment, but these fears were soon allayed when Mr. Stewart became one of the most attentive pastors the church had ever had, visiting in many homes, always on hand when someone was sick or in sorrow or needed counseling. He was a man who, probably because of his business experience, knew how to get things done.

In October 1978, Al Sholar, of the Winter Park church, was named temporary Youth Director, and worked until he left in May to attend Southwestern Baptist Theological Seminary. Mark Crammer, a young member of the church, was named Youth Director for the summer months of 1979. Danny Mahn led the congregational singing at the morning services.

In January, 1979, regular family night suppers were begun, being held on the last Wednesday of each month, with delicious meals served for only one dollar per person.

In January 1979, the constitution was completely revised, the new constitution calling for 12 deacons instead of 9.

In March 1979, the pastorium was sold for \$35,000.

Money realized from the sale of the pastorium swelled the building fund to interesting proportions. On 13 May 1979, the Planning & Survey Committee brought a recommendation to build a new sanctuary on the site of the present one and to move the present one to another location. Two weeks later, after folks had had time to get over the shock of such a proposal and to think the matter over, a vote was taken, and the motion carried. Frank Ballard was employed as architect. On 5 August, the joint Finance Committee and church trustees

brought a recommendation to adopt the "Together We Build" program of the Baptist State Convention in order to raise funds for building, and this was adopted.

The church now had an annual budget of \$80,474. The proposed building would cost around \$400,000.

It was feared that worshipping in a strange new sanctuary might change some of the old ways and old feeling in the church. Sentiment and tradition was always important, but the thought of utilizing the old building in another location was some consolation. It was felt that the church ought to meet the challenges of the day, and that the time had come for a bold new step.

FOOTNOTES

1. First Baptist Church, Wilmington, N. C., 1833-1847, Church Minutes, History Sketch, Official Records (A pamphlet mimeographed by Ida B. Kellam, 1964)
2. Sermon by Myles C. Walton, Masonboro Baptist Church, 13 March 1927.
3. *ibid.*
4. *ibid.*
5. Minutes of the First Baptist Church, 5 December 1864 (on microfilm, State Archives).
6. Deed Book WW-226, New Hanover County Registry.
7. Statements from Clarendon Sawmill to Elijah Hewlett, dated November 1871 and February 1872, for laths and ceiling materials bought for the church. (Found among private papers of Elijah Hewlett.)
8. Will Book H-260: Will of Catherine May, probated 23 January 1900.
9. Walton sermon; History of the Masonboro Baptist Church, by Ethel Herring Hewlett (script, 1930).
10. *ibid.*
11. Minutes of the First Baptist Church, 6 December 1869.
12. *ibid.*, 3 January 1870.

13. *ibid*, 3 January, September 1870; 3 April 1871.
14. Ethel Hewlett's history.
15. Baptist State Convention Annual, 1872.
16. *ibid*, 1878; Cape Fear Association Minute Book, 1878; Wilmington Morning Star (newspaper), 16 and 30 April, 25 June 1878.
17. Bapt. State Conv. Annual; Wilm. Morn. Star, 3 May 1881.
18. Walton sermon; Ethel Hewlett's history.
19. Wilmington newspaper, October 1883, in files of Bill Reaves.
20. Wilm. Morn. Star, 14 Nov. 1883.
21. Weekly Star, 11 April 1884.
22. Bapt. State Conv. Annual, 1874-78.
23. Ethel Hewlett's history.
24. Bill from M. S. Heinsberger (Found among papers of Elijah Hewlett).
25. Wilm. newspaper, 15 May 1894.
26. Weekly Star, 9 April 1897.
27. Wilm. Bapt. Assn. Minute Book; Walton sermon; Ethel Hewlett's history.
28. Report of Ethel Hewlett upon her resignation as president of the Women's Missionary Society, 25 Jan. 1934.

46.

29. *ibid.*

30. Walton sermon; Ethel Hewlett's history.

31. Bapt. State Conv. Annual, 1904, 1905.

32. Deed Book 125-215, N.H.C Reg.

33. Deed Book 53-228.

34. Wilm. Bapt. Assn., 1905; Ethel Hewlett's history.

35. Wilm. Bapt. Assn., 1905.

36. *ibid*; Bapt. State Conv., 1905.

37. Linwood B. Todd.

38. Bapt. State Conv. Annual; Wilm. Bapt. Assn. Min. Book; Ethel Hewlett's history.

39. Bapt. State Conv. Annual, 1910, 1912; Wilm. Baptist Assn., 1908.

40. Ethel Hewlett's history.

41. Bapt. State Conv. Annual; Wilm. Bapt. Assn. Min. Book.

42. *ibid.*

43. *ibid*; Winter Park Bapt. church records.

44. Winter Park records; Wilm. Bapt. Assn., 1917.

45. Winter Park records; Walton sermon.

46. Winter Park records; Wilm. Bapt. Assn., 1919; Bapt. State Conv., 1919-30.

47. Walton sermon; Wilm. Morn. Star, 14 Mar. 1927.
48. Bapt. State Conv. Annual; Wilm. Bapt. Assn. Min. Book; Wilmington News, 22 Dec. 1930.
49. Bapt. State Conv.; Wilm. Bapt. Assn.; Winter Park records.
50. Ethel Hewlett's history.
51. Bapt. State Conv.; Wilm. Bapt. Assn.; Winter Park records.
52. Church minutes, 1 Jan. 1939.
53. ibid, 4 July, 8 Sept. 1940, 5 Jan. 1941.
54. Deed Book 254-298, N.H.C. Reg.
55. DB 390-135.
56. DB UUU-397.
57. DB 61-389.
58. DB 390-83.
59. DB 435-146.
60. DB 435-147.
61. DB 655-286.
62. DB 460-588.
63. DB 521-474, dated 13 May 1954.

PASTORS

- 1856
and after Supplies: A. B. Alderman, Joe E. King, Reuben Grant, John Paul Leonard, A. A. Edwards, A. D. Betts, A. Paul Repiton.
- 1869 Dr. John Elwell
- 1869 A. Paul Repiton, pastor of First Baptist Church.
- 1870 (8 yrs.) John B. Barlow
- 1879 W. M. Kennedy, of Magnolia, N. C.
- 1881 John James Beasley, of Masonboro Sound.
 b. 1844 Masonboro Sound
 p. Richard and Rebeccah Ann (George) Beasley.
 m. 1865 Antoinette Montford, of Masonboro
 ordained: 1877
 Served churches in the Wilm. area until 1882 when he became pastor of a church in Matthews; 1883 in Fayetteville; 1884-85 in Monroe.
 d. 1886, Masonboro Sound.
- 1881 W. M. Kennedy, of Magnolia, N. C.
- 1882 Supply: Daniel C. Kelly.
 Supply: Henry Croom.
- 1883 W. M. Kennedy, living in Warsaw.
- 1884 George Simon Best, of Kenansville.

- 1885 (1 yr.) John J. Beasley.
- 1891 (5 yrs.) S. D. Swain, from N. C. mountains.
- 1896 Myles Costin Walton, of Masonboro.
 b. 1852, Masonboro
 p. Amos and Annie (Justice)
 Walton.
 m. 1880 Lina Farrow, of Mason-
 boro.
 A fisherman. Ordained minister.
 Held pulpits in N. C., S. C.,
 and Va.
 d. 1937, Masonboro.
- 1897 (4 yrs.) William S. Ballard, of Southport.
- 1901 (2 yrs.) J. A. Smith, of Pine Bluff.
- 1903 (6 mos.) J. W. Wheeler.
- 1904 (2 yrs.) O. J. Peterson.
- 1906 Myles C. Walton.
- 1907 G. A. Martin.
- 1908 (4 yrs.) A. C. Chaffin.
- 1913 E. J. Harrell. Field formed with
 Seagate Baptist Church.
- 1914 (1 yr.) O. N. Marshall, serving Masonboro
 and Seagate.
- 1916 James Archibald Clark. Field
 formed with Winter Park Baptist
 Church.
 b. 2 March 1880, Manchester, N.C.
 m. 1909 Margaret Williams Turner,
 of Wake Forest, N. C.
 d. 21 March 1942, Monroe, Ga.

- 1917 James Landras Shinn, serving
Winter Park and Masonboro.
b. 18 April 1864
m. (1) Elizabeth Keever (d.1921);
m. (2) Hallie Ree Thantham.
d. 30 Sept. 1931, Buried South-
mont, N. C.
- 1918 L. Bunyan Boney, serving Winter
Park and Masonboro.
b. 17 March 1907, Sampson Co.
m. Lela Murrell, of Brunswick Co.
d. 29 March 1957, Durham, N.C.
- 1919 (11 yrs.) R. J. Hall, serving Winter Park and
Masonboro.
b. 19 April 1890, Sampson Co.
ed.: Wake Forest Uni. (BA);
Southern Bapt. Theo. Seminary.
m. (1) 1917 Nina Prevatte, of
Lumberton (d. 1920); m.(2) 1923
Pearl Chadwick, of New Bern.
d. 12 Dec. 1944, Bladenboro, N.C.
- 1931 John Alexander Neilsen, Sr., serving
Winter Park and Masonboro.
b. 18 Nov. 1896, Palermo, Sicilly,
the son of Scottish missionaries.
m. Josephine Dreher, of Wilmington.
d. 22 Jan. 1957.
- 1934 Supply: Dr. Joshua Hill Foster.
b. 3 Mar. 1861, Tuscaloosa, Ala.
President: Bessie Tift College.
President: Central College, Tusca-
loosa, Ala.
Pastor, First Baptist Church, Wilm.
d. 26 Oct. 1947, Wilmington, N.C.

- 1935 (5 yrs.) R. H. Satterfield, serving Winter Park and Masonboro.
b. 3 Sept. 1897, Guilford Co.
m. Edel Pierce, of Hallsboro.
- 1941 W. C. Francis, serving Winter Park and Masonboro.
b. 12 Feb. 1904, Rutherford Co.
m. Lydia Louise Dobbins
d. 12 Sept. 1967, Wilmington, N.C.
- 1944 (2 yrs.) T. H. King, of Wake Forest, N. C., serving Winter Park and Masonboro.
b. 30 April 1871, Moore Co.
d. 29 Sept. 1960. Buried Clinton, N.C.
- 1946 Supply: Dr. J. H. Foster. Field with Winter Park dissolved.
- 1947 (2 yrs.) Dr. James Henry Blackmore, of Warsaw, N. C., first full-time pastor.
b. Warsaw, N. C.
ed.: Colgate-Rochester Divinity School.
m. Ruth Lillick.
Left Masonboro to work on doctorate at Uni. of Edinburgh, Scotland.
- 1949 (3 yrs.) H. Gordon Weekley, Jr., of Atlanta, Ga.
ed.: Southern Bapt. Seminary
m. (1) Norma Lou Atkinson; m. (2) "Misty" _____.
Left Masonboro to go to First Bapt., Kings Mountain, N.C.
- 1952 (7 yrs.) Milton James Boone, of Clinton, N.C.
b. 29 Oct. 1921, Clinton, N. C.
ed.: Colgate-Rochester Divinity School.

m. Allene Rose, of Fayetteville.
Left to go to First Bapt., Mount
Olive, N. C.

- 1959 Supply: Jack McCullough, of Chat-
ta-nooga, Tenn.
Southeastern Bapt. Seminary student.
- 1959 (5 yrs.) E. Thomas Hogan
ed.: Southeastern Bapt. Seminary
m. Erlene Gooch
Left to go to East Baptist, Gas-
tonia, N. C.
- 1964 Interim: Dr. James H. Blackmore.
- 1965 (1 yr.) George Carl Lewis, Jr.
b. 1939 Newport News, Va.
ed.: Southeastern Bapt. Seminary
m. Peggy Ann Kinlaw, of Raeford
Left to pursue studies at Chapel
Hill.
- 1966 Interim: Dr. Sankey Lee Planton
b. 5 Sept. 1898, Ellenboro, N.C.
Pastor, First Bapt., Wilm.
President, Crozier Theo. Seminary
Dean, Sch. of Religion, Wake Forest
Dir., Development, Meredith College
Retired.
d. 11 June 1974, Wilmington
- 1967 (5 yrs.) Milton James Boone (a second time)
- 1972 (2 mos.) Interim: Jason Ross
b. Concord, N. C.
ed.: Wake Forest Col., Southern
Bapt. Theo. Seminary
Pastor, Sunset Park Bapt., Wilm.,
but resigned to do full-time
evangelistic work.

- 1972 (6 mos.) Interim: Dr. James H. Blackmore
- 1973 (5 yrs.) William H. Voorhes, of Pennsylvania
 b. 13 Dec. 1936, Pennsylvania
 ed.: Southeastern Bapt. Seminary
 m. Barbara Ravert, of New York
 Left to go to Temple Bapt., New
 Bern, N. C.
- 1978 Interim: J. David Stewart, of
 Masonboro Sound, formerly of
 South Carolina.
- 1979 J. David Stewart
 b. 17 May 1922, Six Miles, S. C.
 ed.: Erskine College
 m. Ruby Gillespie
 ordained 1962, Southside Bapt.,
 Abbeville, S. C.
 Personnel director, DePoortere
 Corp.

SUNDAY SCHOOL SUPERINTENDENTS

1869	Elijah Hewlett (30 yrs.)
1899	Baron Stowe Montford
	J. P. Herring (a long time)
	R. J. Padrick
	Addison Hewlett
	Edward Starkey McGowan
	Benjamin E. Hollis
	C. D. Lewis
1927	Paul K. Montford
1930	J. Rob Hollis
1950	Carey J. Walton
1952	Howard Shepherd
1955	George Montford
1956	Howard Shepherd
1957	J. P. McGinnis
1960	Berry A. Williams
1961	Greer Craig, Jr.
1964	J. C. Bohannon
1968	James Knight
1971	Lottie Mae (Farrow) Farrow
1972	David Brookshire
1974	James McWaters
1977	Greer Craig, Jr.
1978	Jim Mott

CHURCH CLERKS

1869	George W. Hewlett
1881	John G. Wagner
1887	Baron Stowe Montford (10 yrs.)
1897	Addison Hewlett
1914	Elijah Walton
1927	J. Dallas Orrell
1928	George D. Farrow
1930	Lee W. Porter
	Carey J. Walton
	J. R. Hollis (during whose term of office all church records were lost when his home burned, December 1938.)
1951	Mrs. J. Howard Talley
1956	Crockette W. Hewlett (Mrs. Addison, Jr.)

CHURCH TREASURERS

1939	F. Lloyd Traister
	Lee W. Porter
1947	Benjamin E. Hollis
1967	Alton H. LeRay
1969	Berry Williams
1970	Dr. Robert H. Hollis

DEACONS

DECEASED:

Beasley, L. Roy
 Donnelly, John
 Farrow, George D.
 Greenough, Ernest
 Herring, James P.
 Hewlett, Addison, Sr. (Chm. 1951-53)
 Hewlett, Elijah
 Hollis, Benjamin E.
 Lumsden, William H., Jr.
 McGowan, Delma
 Montford, Baron Stowe
 Montford, Paul K.
 Pepper, W. Fred (Chm. 1954, 1957)
 Pittman, Herbert L.
 Talley, Howard, Sr.
 Walton, Carey J.
 Walton, Elijah
 Walton, James G. (Chm.)
 Wells, Benjamin O. (Chm. 1956)

MEMBERSHIP NOW ELSEWHERE:

Bryant, George
 Cowan, Robert S. (Chm. 1970)
 Hewlett, Robert, Jr.
 Hunter, Gerald
 Lashley, Dayton
 Smith, Hartzell
 Stroud, Jay (ordained 1-16-72, Chm. 1971)
 Todd, Linwood B.

ACTIVE AND INACTIVE:

Bohannon, J. C. (Chm. 1963, 1964, 1972)
 Brookshire, David (ordained 1-16-72; Chm. 1973,
 1974, 1977)
 Clemmons, Robert (ordained 2-23-75)
 Craig, Greer, Jr.

Elwell, C. Max (Chm. 1962, 1966, 1968, 1969)
 Farrow, Clyde LeRay (ordained 3-18-79)
 Farrow, Raymond B.
 Fussell, James
 Hairr, John Raymond, Jr. (ordained 10-16-77)
 Herring, Glenn A.
 Hewlett, Addison, Jr. (Ch. 1959)
 Hewlett, Russell
 Hollis, Dr. Robert H. (Chm. 1967)
 Hurst, Adrian D.
 LeRay, Alton H.
 Lippincott, Thomas E. (ordained 10-26-75)
 Lumsden, David
 Mahn, Morris (Chm. 1961, 1971)
 Mayhew, Jerry (ordained 10- -74)
 McGinnis, James P. (Chm. 1960, 1978)
 McLain, Bob
 McQuery, Gene
 McWaters, James (ordained 10-3-71)
 Merritt, Bynum K.
 Montford, George C.
 Mott, Jim
 Shepherd, Howard (Chm. 1958)
 Smith, Richard Allen
 Stallings, Churchwell
 Teachey, Paul C.
 Walton, Herman
 Walton, Jimmie
 Williams, Berry A. (Chm. 1965, 1975, 1976)

<u>Date</u>	<u>Church roll</u>	<u>Sunday School</u>	<u>Date</u>	<u>Church roll</u>	<u>Sunday School</u>
1872	95		1940	221	160
1874	103		1942	224	172
1875	107		1943	215	145
1877	118		1944	228	149
1878	166		1945	226	152
1905	117		1946	249	169
1906	118		1947	250	190
1907	118	54	1948	266	201
1909	112		1949	292	207
1910	122	80	1950	304	190
1911	115	98	1952	309	247
1912	118	83	1953	310	223
1913	114	100	1954	314	225
1914	99	80	1955	335	219
1915	100	85	1956	366	322
1916	115	113	1957	374	323
1918	107		1958	382	354
1919	96	57	1959	384	273
1921	112		1960	395	254
1922	121		1961	403	255
1923	120		1962	428	282
1924	150		1963	454	318
1925	151	145	1964	473	320
1926	171	143	1965	471	324
1927	181	131	1966	478	322
1928	179	166	1967	475	340
1929	194	157	1968	477	370
1930	194	138	1969	476	366
1931	146	110	1970	478	328
1932	160	148	1971	488	312
1933	175	132	1972	482	286
1934	182	121	1973	501	260
1935	182	132	1974	547	333
1936	183	121	1975	552	300
1937	182	124	1976	556	326
1938	216	159	1977	567	288
1939	216	155	1978	551	312

(Figures obtained from Baptist State Convention Annuals, Cape Fear Bapt. Assn. Minute Books, Wilm. Bapt. Assn. Min. Books; after 1938, Masonboro Bapt. Church records.)

CHURCH BUILDINGS

- 1869 Church sanctuary
- c.1907 Vestibule and steeple added.
- 1927 Sanctuary moved from original foundation,
turned to face East instead of South;
wings and classrooms added. Bricked.
- 1947 More classrooms added.
- 1947 Parsonage acquired.
- 1954 Pastorium built. Old parsonage used as
Fellowship Hall and for classes.
- 1963 Educational building
- 1973 Metal building (Fellowship Hall)
- 1974 Old Fellowship Hall torn down.
- 1979 Pastorium sold.
- 1979 Voted to build new sanctuary, move old
sanctuary to another location.

MINISTERS FROM THE MASONBORO BAPTIST CHURCH:

1. JOHN JAMES BEASLEY (1844-1886), son of Richard and Rebecca Ann (George) Beasley. b. Masonboro Sound. m. 1865 Antoinette Montford. Ordained 1877. Served churches in the Wilmington area until 1882 when he became pastor of a church in Matthews, N.C.; in 1883 in Fayetteville; in 1884-85 in Monroe; and in 1886 he became pastor for the second time at Masonboro.
2. MYLES COSTIN WALTON (1852-1937), son of Amos and Annie (Justice) Walton. b. Masonboro Sound. m. 1880 Lina Farrow. A fisherman. Ordained minister. Held pulpits in North Carolina, South Carolina, and Virginia, establishing many churches. Twice pastor of the Masonboro church. d. 1937, Masonboro.
3. ROBERT H. HEWLETT (1872-1907), son of Elijah and Almira (Craig) Hewlett. b. Masonboro Sound. m. 1894 Rosa Montford. Farmed, kept store, taught school. Began preaching about 1898, and preached in the Wilmington area 8 years. d. Wilmington.
4. LINWOOD B. TODD (1910-), son of Louis Benjamin and Molly (Farrow) Todd. b. Masonboro Sound. m. Helen McCall. Attended Wake Forest College one year. Storekeeper until licensed to preach in 1956 by the Masonboro church. Ordained at Masonboro, 9 March 1958. First pastorate: Murrayville Baptist Church, in New Hanover County.
5. RAYMOND BENJAMIN FARROW, Jr. (1939-), son of Raymond Benjamin and Annie Laurie (Melton) Farrow. b. Masonboro Sound. m. Rheon Doyle. ed.: Wake Forest College; Crozier Theological Seminary. First son of the church to finish four years of college and three years of seminary training.

Ordained minister, 1962. First assignment: Assistant pastor, First Baptist Church, Middletown, Ohio.

6. RONALD CAPPS (1942-), son of Norman and Esther (Arrowood) Capps. b. Masonboro. m. Rebecca. Went to Phoenix, Arizona, to preach, later returned to Wilmington as assistant pastor, Church of God.
7. LARRY BOHANNON (1944-), son of Jackie C. and Irene (Bell) Bohannon. b. Wilmington, 3 Oct. 1944. m. Julie Anne Faison. ed.: Andover-Newton Theological Seminary, Mass.
8. ROBERT W. BOHANNON (1946-), son of Jackie C. and Irene (Bell) Bohannon. b. Wilmington, 21 Dec. 1946. m. Norma Jean Sanderson. ed.: Andover-Newton Theological Seminary, Mass. Ordained minister, First Baptist Church, Tukesbury, Mass., 29 July 1973. First assignment: Associate pastor, First Baptist Church, Meriden, Conn.
9. ROBERT G. MILLIS, Sr. (1946-), son of Mr. and Mrs. W. J. Millis, Sr. b. 21 Jan. 1946. m. Fay Connelly. ed.: Southeastern Baptist Theo. Seminary. Ordained minister, 25 January. 1976, Masonboro Baptist Church. First assignment: Pastor, Mount Vernon Baptist Church, Emporia, Va.
10. BOBBY McLAIN (1929-), son of the Rev. Maurice S. and Mary Belle McLain. b. 29 July 1929. m. Carmen. Insurance agent. Licensed to preach 25 Jan. 1976, Masonboro Baptist Church.
11. DAVE L. VOORHES (1946-), son of Joseph H. and Alice E. (DeWitt) Voorhes. Brother of Masonboro pastor, W. H. Voorhes. b. 9 July

1946. m. Cheryl Ann Hale. ed.: South-eastern Bapt. Theo. Seminary.

12. ROSA PARKS (1954-), daughter of Harold K. and Mary Frances (Jones) Parks. b. 16 Mar. 1954, Greensboro, N. C. ed: South-eastern Bapt. Theo. Seminary, graduating 1978, the first woman from the church to attend seminary. Teaching elementary grades, Henderson, N. C.

